



**POSITIVE DEVIANCE AS ALTRUISM
IN *HOW TO TRAIN YOUR DRAGON***

A FINAL PROJECT

In Partial Fulfilment of the Requirement
For S-1 Degree in American Cultural Studies in English Department
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PRONOUNCEMENT

The writer honestly confirms this final project titled *Positive Deviance as Altruism in How to Train Your Dragon* is composed without using any results from other researchers, whether S-1, S-2, S-3 and diploma degree of any university. The writer also ascertains that he did not use any material from publications or other works except for the ones which are mentioned in bibliography.

Semarang, 14th May 2019

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MOTTO

” Never underestimate the ability of the human animal to adapt to its environment.”

- **Misato Katsuragi, Neon Genesis Evangelion**

” Everything in this world is magic, except for the magician.”

- **Dr. Ford, *Westworld***

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Semarang, 10 June 2019

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ABSTRACT

How to Train Your Dragon adalah film yang bercerita tentang persahabatan seorang anak Viking dengan naga. Tujuan utama dari penelitian ini adalah membuktikan keberadaan penyimpangan positif dalam bentuk perilaku altruis pada karakter utama di film ini, Hiccup. Dalam pengumpulan data, penulis menggunakan studi pustaka. Penulis menggunakan teori penyimpangan positif dan altruisme yang kemudian dijadikan dasar dalam penelitian. Hasil dari penelitian ini adalah perilaku penyimpangan positif dalam bentuk altruis yang ditunjukkan oleh Hiccup seperti pertemanan dengan naga, menghindari peperangan antara naga dan manusia, serta integrasi kehidupan naga dan manusia di desa Berk.

Kata kunci: *How to Train Your Dragon*, positif, penyimpangan, altruisme

INTRODUCTION

As members of society, we are bounded by various norms. The norms function as a guide for the members on how to appropriately behave within a particular society. Deviations from norms are generally negatively valued by the members within the society. However, in a multicultural society which consists of various groups, one action cannot be valued in such binary fashion as right or wrong.

Positive deviance is a term used by psychologists to call types of behavior or action which deviate from the norm but not negatively valued by society. The action has to be *altruistic*, where oneself behave selflessly and voluntarily to help others, for it not to be valued negatively. In American society, this form of deviation is promoted in many different ways throughout popular culture, especially in children movies. In children movies, positive deviance as a form of altruism has become a common theme. One of the movies with a story that revolves around this particular theme is *How to Train Your Dragon* by Dean DeBlois and Chris Sanders which was released in 2010.

How to Train Your Dragon is a very interesting movie. The movie generally emphasizes on understanding. However, the creator of this movie formulated Berk as the setting, a Viking village full of stubborn people where nobody listens to anybody that they do not respect, especially the main character, Hiccup. Portrayed

as the village's most overlooked boy, Hiccup lacks combative skills or any physical competence. Consequently, he was dubbed as the worst Viking to ever lived by his father, who is also chief of the tribe, Stoick the Vast. Nevertheless, Hiccup is the one who can make his father and other villagers willing to understand more about dragons.

Hiccup can change how people see dragons, from “pests” to “pets”. Not only dragons, but he also changes how people see him. The rise of Hiccup from being “surplus to requirement” to the most respected boy in the village is very interesting to see because he achieves that status by doing series of actions that most Vikings would not do. Due to the nature of Hiccup's actions that impose personal risks and are in contrary to the common practice, yet able to bring him respect, the writer considers those positive deviations as altruism.

In this study, the writer will analyze the main character's actions to confirm the presence of positive deviance as altruism in *How to Train Your Dragon* movie. The result of this discussion shows that acts of deviance found in this movie can be based on good intention, produce innovative solution from recurring problems, and contribute to social improvement.

THEORETICAL FRAMEWORK

2.1 Positive Deviance

Since the early 1900s, American sociologists have studied the concept of deviance. The study of deviance is highly valued by sociologists as they sought a better understanding of the function and social nature of human society. The sociologists and psychologists mostly focus on *negative* deviance, which consists of demeanors that regarded to be “harmful, malicious or disruptive” (Herrington and van de Fliert 2).

There are some scholars that had attempted to integrate the positive side of deviance in their study. One of them is George Lewis who stated that positive deviance is behavior -Spreitzer and Sonenshein describe positive deviance as “intentional behaviors that depart from the norms of a referent group in honorable ways”. They also listed possible items to examine positive deviance behavior (841-2).

How Merck & Co. provides cure for river blindness can be an example of positive deviance. The company manufactured and distributed the drug to the developing world for free to finally exterminate the disease. Initially discovered as a veterinarian antibiotic, the drug can also be modified to cure river blindness, an infectious disease which causes severe itching, disfigurement and blindness. Meanwhile, the cases of river blindness are exclusive to the developing countries.

It was a major consideration for the company because they understood that the investments on research and manufacturing are not recoverable if the drug were only distributed to developing countries (Donaldson, Werhane and van Zandt 217). Nevertheless, Merck departed from the norms of the pharmaceutical industry by distributing the drug for free, even when it costs them significant amount of money. In addition, the reputation of the company could be damaged if the drug happens to have unanticipated side effects which could worsen an already unfortunate situation. With the financial costs and reputational risks, one could argue that the action might include some form of self-interests. However, it does not seem right to say the act was mainly done for the company's profit, especially after considering the costs of the action. Essentially, Merck's effort to eradicate river blindness can be considered an honorable act. Therefore, this action done by Merck & Co. is a prime example of positive deviance.

2.2 Altruism

Altruism is a concept that has various definition across various fields of study. However, most of the researchers would agree that altruism (1) seeks to increase another's welfare, not one's own; (2) is voluntary; (3) is intentional, meant to help someone else, and (4) expects no external reward (Simmons 3).

Piliavin and Charng elaborate this definition, "Altruism (is) behavior costly to the actor involving other-regarding sentiments; if an act is or appears to be motivated mainly out of a consideration of another's needs rather than one's own,

we call it altruistic. The actor need not have consciously formulated an intention to benefit the other for an act to qualify, however” (30).

2.3 Positive Deviance as Altruism

With the definition of positive deviance and altruism that has been addressed in the previous section, the writer can understand that it is possible for a violation of the norm can be considered positive. Heckert and Heckert classified altruism as “the positive deviance of group loyalty norm.” They also give examples of people who have sacrificed greatly to for their groups (221).

To bring clarity to this concept, the writer has compiled a list of requirements for an action or behavior to qualify as positive deviance as altruism:

- a) The behavior must concern another’s well-being.
- b) The actions are praiseworthy or can be considered honorable or virtuous.
- c) The act is intentional, meaning done on purpose. The intention does not have to be consciously formulated.
- d) It must be a voluntary action, not under any influences of an external force.
- e) Depart from the norms and common practices. The action is not expected to be done by anyone and not supposed to be rewarded.
- f) The actions can be costly or impose some risks to the actor.

RESEARCH METHOD

This study uses library research. Mary W. George in *The Elements of Library Research* (2008) stated that library research is “an investigation involving accepted facts, unknowns, speculation, logical procedures rigorously applied, verification, evaluation, repetition and ultimately an interpretation of findings that extends understanding.” (22-23). The writer will evaluate the intrinsic elements of the movie to interpret and understand its meaning.

The writer uses either printed or digital sources to collect credible and reliable information about the movie. Spreitzer and Soneheisen’s *Toward the Construct Definition of Positive Deviance* (2004) is one of the main sources of this study. It provides the definition of positive deviance and how it compares to other types of deviances. They also propose possible items to differentiate positive deviance from other types of prosocial behavior.

The writer also applies the sociological approach to investigate the main character’s behavior in regard to the society he where he lives. Sutherland and Kathryn in *Cinematic Sociology: Social Life in Film* (2012) state that sociological approach to analyze films concerns more about “the stories and how the stories are told” rather than their technical aspects (12). In addition, they also state that film can provide a reflection of our society and, at the same time, act as an element that constitutes it. They continue by stating how films are appreciated by the creators’

way of depicting social context, social problems and social struggles. Much like what Sutherland and Kathryn describes, *How to Train Your Dragon* as a film depicts a society within itself, the social processes along with the story, the characters' way to adapt to it, and their journey to reshape it. Therefore, the writer considers the film to be a reflection of a society and studying it can provide an understanding of the society from where it is derived.

In a similar manner of man's social life, the society within a film also has all the complexities that comes with it. The social world in which the film was created imposes a significant influence on its creative process. Consequently, there are social phenomenon that exists in the film. In this study, the writer seeks to analyze how the movie depicts positive deviance as altruism through its main character. The social process of the main character adjusting to, deviating to and ultimately reshaping his society is considered valuable in this study.

POSITIVE DEVIANCE AS ALTRUISM IN *HOW TO TRAIN YOUR DRAGON*

4.1 The Society in Berk Village

Berk is the place where all actions mainly take place in this movie. As the main setting of the movie, Berk provides the audience with context as the story progress. Most audiences might not able to relate with Berk due to the place being a work of fiction, yet the importance of Berk lies in its social life. The common practices or norms among the people of Berk are a significant factor in how the characters develop throughout the movie. Before delving further into Hiccup's actions, the writer will identify the common practices in Berk. By identifying these elements, the writer can understand how Hiccup's actions become positive deviance and how these actions affect the people of Berk and Hiccup himself.

4.1.1 Dragons as Viking's Enemy



(Picture 1. Scene 00:04:21)

[Dragons set buildings on fire.]

Narrated by Hiccup's voice, the movie starts with an introduction of Berk village. Berk is a Viking village where the main character, Hiccup, lives. He stated

that the place has problems with dragons as he describes them as “pests”. As picture 1 shows, the dragons are beasts that raid the village and destroy buildings as the Vikings try to fight them off. This scene leads to the common value shared among the people of Berk, which is: dragons are enemy.

The Vikings in Berk has seen dragons as an enemy for a long time. Hiccup stated that Berk “has been around for seven generations, but every single building is new.” Every time the dragons raid the village, they destroy the buildings and the Vikings have to rebuild the destroyed building constantly. This also means that Vikings and dragons had fought each other since the village was founded. Consequently, The Vikings are always in a constant war with dragons. We can see this in this dialogue.

Stoick : "Either we finish them or they'll finish us! It's the only way we'll be rid of them. If we find the nest and destroy it, the dragons will leave. They'll find another home."

(How to Train Your Dragon, 00:09:29)

Stoick, the chief of the village and Hiccup’s father, tries to rally his people to go out and seek the dragons’ nest in the hope of driving them off of their village for good. Although some of his people advise not to do it, Stoick insists and go out to find the nest. This can be seen as a desperate action. Stoick not only want to get rid of dragons, but he also wants to end the suffering of his villagers who have been fighting dragons for seven generations.



(Picture 2: Scene 00:04:42)

[Vikings use catapults to drive off the dragons.]

It is common among the Vikings to have an aggressive attitude toward dragons. It can be seen in picture 2 that the Vikings are attacking dragons with a catapult. Later, Hiccup even goes on to say that “killing dragons is everything around here” meaning that killing dragons is the only way to earn respect in the village. However, it is also true that the Vikings fight to defend the village, to prevent their livestock was stolen and their homes destroyed by the dragons.

4.1.2 The Dragon Training: A Way of Viking Education



(Picture 3: Scene 00:17:58)

[Hiccup and his friends in the dragon training.]



(Picture 4: Scene 00:23:21)

[The dragon manual.]

The aggressive attitude towards dragons is continuously passed on the younger generations. This is shown in how Berk educates their youngsters. Every teenager has to go through the “dragon training” (picture 3). This training is basically a way to prepare them for future battle against dragons. They are supposed to train their combative skills and improve their knowledge of different types of dragons as well. Gobber, the village blacksmith and instructor of dragon training, say that dragons will always “go for the kill” when given the chance and demands

his students to do the same. The instruction to kill dragons also appears in a book called “dragon manual” (picture 4). Given by Gobber to Hiccup, dragon manual contains details about different types of dragons known by the Vikings. For every dragon, with an exception of one called Night Fury, the manual mentions two things repeatedly, which are “(this dragon is) very dangerous” and “kill on sight”. The fact that this school of thought is instilled since the early days of the training is something that cannot be overlooked. It leaves no room for a human-dragon relationship other than as an opposing figure for each other.

4.1.3 Society on Hiccup: Opinion and Expectation



(Picture 5: Scene 00:04:58)

[Stoick vs Monstrous Nightmare.]

In Berk, anyone earns respect by fighting dragons. Vikings do not seem to respect anyone who does not have the capability or not willing to kill dragons. We can look at Hiccup's narration at the start of the movie. He said that killing a certain type of dragons will get him noticed or might even get him a girlfriend. After that, he goes on to say that only the best Viking, which is his father, goes after a dragon called “Monstrous Nightmare” (picture 5). Hiccup also said that people tell stories about Stoick in which he chopped off a dragon’s head when he was a baby. Stoick is undoubtedly the best in dragon killing and his role as the chief of the village only proves that the more capable one at dragon killing, the more respect he/she will get from others.

Meanwhile, Hiccup is often overlooked and disrespected by his own people. He is portrayed as a skinny boy with a lack of strength. One conversation with Gobber revealed that Hiccup cannot wield any weapons because he is not strong enough to even lift them. During a dragon attack, Hiccup is stationed in the blacksmith workshop alongside Gobber to distribute and fix weapons. Mainly he stays inside his workshop but if it happens that the villagers see him outside, they will tell Hiccup to go back inside. The following is a conversation when Stoick is angry at Hiccup after he gets chased by a Monstrous Nightmare.

- Stoick : “Stop. Just stop. Every time you step outside, disaster follows. Can you not see that I have bigger problems? Winter is almost here and I have an entire village to feed!”
- Hiccup : “Between you and me, the village could do with a little less feeding, don’t you think?”
- Stoick : “This isn’t a joke, Hiccup! Why can’t you follow the simplest orders?”
- Hiccup : “I can’t stop myself. I see a dragon and I have to just kill it, you know? It’s who I am, Dad.”
- Stoick : “Oh, you are many things, Hiccup. But a dragon killer is not one of them.”

(How to Train Your Dragon, 00:07:47)

It can be seen from the dialogue that Stoick does not want his son to go outside because it can cause “disaster”. He also said that Hiccup is not a dragon killer. Hiccup’s inability to kill dragons made his father see him as the complete opposite of what a Viking should be. Other villagers, even his peers, treat him differently also due to his weaknesses.

Stoick once gives the audience the idea of what a Viking boy should be like by telling a story to Gobber about his childhood. He said when he was a child, his father told him to slam his head on a rock found that the rock had split in two. He continues by saying that it told him what Vikings are capable of. He said that

Vikings are strong and able to conquer everything. This means Stoick wants his son to obey him and be a strong person like him. Stoick also adds that his son is physically weak, not competent in killing dragons, also does not have some sense of what he will become in the future.

4.2 Hiccup's Positive Deviance as Altruism

4.2.1 Hiccup's Actions Concerning Other's Well-being

Hiccup as a character that concern's others well-being are shown several times in the movie. One of the examples is how he treat Toothless, a dragon he shoots down from the sky while his village were raided by dragons. Toothless, a name given by Hiccup, is a dragon that belongs to the Night Fury type. Night Fury are supposedly one of the most dangerous dragons. Gobber, the instructor of the dragon training, said that no Vikings have seen a Night Fury and lived to tell the tale.

Hiccup decided to act out of compassion for toothless when he realized that Toothless was injured. Toothless does not able to fly due to missing the left side of its tail fins. Due to its injury, the dragon was trapped in the forest and unable to hunt for food. One night, Hiccup heard Gobber saying that a dragon will die if it cannot fly. After that, Hiccup decided to help Toothless to fly again. Hiccup visits Toothless daily to feed him. He spends most of his time around Toothless while observing the dragon's behavior.



(Picture 6: Scene 00:35:34)



(Picture 7: Scene 00:41:30)

[Hiccup builds a mechanical fin.]

[Hiccup & Toothless learn to fly together.]

Even when Toothless does not trust Hiccup right away, Hiccup keeps trying to help the dragon. After spending some times around the area, the dragon put Hiccup in some kind of a test to see if Hiccup understands him before actually let Hiccup touch him. For example, Toothless made Hiccup eat raw fish that he spewed out. Consequently, Hiccup is able to gain Toothless trust overtime. Hiccup gives him a mechanical fin on his tail. With this new fin, Toothless is able to fly again but soon realize that he cannot fly without Hiccup controlling the fin as they both fall from the air after the dragon threw Hiccup from his tail. Then, Hiccup spent a lot of his time tweaking and perfecting his equipment while at the same time learning to synchronize with Toothless.

Hiccup shows that he wants to help Toothless to fly again, even without receiving any direct benefits from it. In return, he spends his spare time and energy to better Toothless life. That is why this action can qualify as a behavior that concerns others well-being.

4.2.2 Hiccup's Departure from the Norms

At the beginning of the movie, Hiccup is still loyal to the norm. When dragons raid his village, he helps in the blacksmith workshop. He helps the village in a way that is expected of him, which is to stay inside and avoid any trouble. However, as the movie progress, he begins to see this moment as a chance to prove himself.

Hiccup : “Come on. Let me out, please. I need to make my mark.”
 Gobber : “You’ve made plenty of marks, all in the wrong places.”
 Hiccup : “Please, two minutes. I’ll kill a dragon. My life will get infinitely better. I might even get a date.”

(*How to Train Your Dragon*, 00:03:19)

From that dialogue, it can be inferred that Hiccup believes killing a dragon would turn his life upside down. He insists that he need to kill a dragon to improve his life. Even though Gobber forbid him to go outside due to his lack of combat capability, Hiccup still goes outside in search for dragons and successfully brought down a Night Fury without any witnesses, however.



(Picture 8: Scene 00:06:05)

[Hiccup builds a mechanical fin.]



(Picture 9: Scene 00:03:00)

[Hiccup & Toothless learn to fly together.]

This behavior shows that Hiccup does not actually abide by the norms of society. By going outside to catch dragons, he has decided to act outside of what expected of him. While it is true that his peers are allowed to go outside to extinguish fires (see picture 9), this does not apply to him due to his different characteristics. In other words, the society has set a different expectation for Hiccup compared to the others.



(Picture 10: Scene 00:13:57)

[Hiccup cannot kill the Night Fury]

The second act of deviance came later on when he found the dragon he brought down earlier. At first, he is intended to kill the Night Fury. However, no matter how much he encourages himself, Hiccup does not seem to have the mental strength to do it (see picture 8). As the dragon closed his eyes and prepared for his imminent death, turns out Hiccup decides to cut the ropes set the dragon free. This action violates the norm as other Vikings would gladly kill a dragon without having any second thought, yet hiccup decided to spare its life.

The third act of deviance is when Hiccup starts to develop a friendship with dragons. Previously we have discussed how Hiccup goes out of his way to help Toothless to fly again. This action actually goes against the norm of the village. The way of seeing dragons as the enemy would place Hiccup's action as something outside of the common practices.

By spending time with Toothless, Hiccup has the chance to learn about dragons more than any other Vikings in the village. Basically, Hiccup finds out how to make dragons less aggressive towards people. This allows him to figure ways to control dragons by taming rather than killing them. His knowledge of dragons gives Hiccup a significant advantage over his peers in dragon training. As a result, he is able to excel in the dragon training and outperforms his peers.



(Picture 11: Scene 01:02:11)



(Picture 12: Scene 01:05:18)

[Hiccup drops his weapon in the final test.] [Stoick argues with Hiccup after the test.]

The fourth act of deviance came on the final test of a dragon training. As previously discussed, the dragon training is a way for the Vikings to educate their younger generations. The best performing pupil, which is Hiccup, is going to the final test which is to kill a dragon in front of the whole village. However, he achieves this without hurting a single dragon. In the test, Hiccup is trying to control the dragon by calming it down. He refuses to do anything that might turn a dragon into its aggressive state. For example, he puts down his weapons and shield in front of the dragon. After he saw what his son does on the arena, he ordered to stop the fight right away. Yet, Hiccup continues and say the following:

Hiccup : “I need you all to see this. They’re not what we think they are. We don’t have to kill them.”

(*How to Train Your Dragon*, 01:02:37)

Stoick is angry after hearing what his son just said. The act of refusion to kill a dragon can be considered a violation of norms of the village.

The fifth act of deviance happens after the final test. Stoick feels that what Hiccup does on the arena is just a trick to deceive him. He also sees that his son is more concerned of the dragons rather than the people they almost killed. Hiccup tells his father that dragons are not dangerous, and they just need to defend themselves. Then he continues to explain why the dragons raid the village. He said the dragons need to bring enough food to their island or they will be eaten by the

“alpha” dragon. The alpha dragon is much bigger than ordinary dragons and nothing like the Vikings have faced before. Hiccup warns his father about what he will face and it is not something he can defeat. However, his father is more interested in finding the dragon's nest. Stoick wants to go to the nest and exterminate all the dragons and ignores Hiccup's warning. Hiccup begs his father not to go to the island but Stoick already made his choice. Stoick feels betrayed by Hiccup and goes on to say that he is not a Viking and no longer his son. Previously we have discussed that Stoick expects his son to be obedient. He also wants his son to be able to kill dragons just like he does. By disobeying his father, it shows how far Hiccup has departed from what is expected of him.

4.2.3 Hiccup's Intention

Hiccup's intentions are varied throughout the series of his actions. However, even when he departs from the norms, he never does it with ill intention. Hiccup's actions on the film always have good intention with most if not all of them are done in consideration of others rather than himself.

His intention was completely shown when he acts outside of what expected from him. This happens when Hiccup disobeyed his father after the test. Hiccup does it for the good of his father. He does not want his father to go on a war he knows the Vikings could never win.

The intention of wanting to end the war of Vikings and dragons can also be seen in other action, especially during the time he spent with Toothless and other dragons. He realizes that there is more to dragons than what the Vikings already

know. He believes that he can find a better solution so that Vikings and dragons can live side by side.

4.2.4 The Risks of Hiccup's Actions

More often than not, every action that has been pointed out can impose certain risks on Hiccup. Due to their nature of increasing other's welfare, Hiccup's actions can have certain implications which can be costly towards Hiccup. It ranges from physical harm to social punishment.

As deviations from the norm, Hiccup's actions always have social implications. They can aggravate Hiccup's already bad social image on the village. As an example, Hiccup's decision to help Toothless could have adverse effect on Hiccup's social life, especially if his father is the one that divulge it. Hiccup could be considered as a traitor and casted aside from the society.

The risk of physical harm while Hiccup is helping Toothless is also apparent in the film. By training to fly with Toothless, he imposes risks of injuries to himself and the dragon. Hiccup and Toothless fall from high elevation many times when he does not control the fin properly. The error made during these flying sessions can also risks Hiccup's life.

4.2.5 The Voluntary Quality of Hiccup's Actions

As an examinable point of determining positive deviance as altruism, it requires the actor to act without any pressure from other than himself. Throughout the film, Hiccup are able to take his decisions freely without anyone forcing him to do anything. The capacity to act on his own discretion are key because the actor need to have clear conscience for his action to qualify in this point.

Hiccup is depicted as a free-spirited character in the film and other characters vouched for this judgement. Stoick is the character which experienced how unconstrainable Hiccup is. Stoick said that he could not even tell Hiccup how to fish. Moreover, Hiccup's actions are done where nobody else are around or in a situation which his decision held a significant importance. For example, Hiccup train with Toothless alone in the forest. In the case of the final test of dragon training, Hiccup's decision cannot be affected in any way due to rules of the test. Therefore, the writer considers Hiccup's actions as voluntary or free from other's influence.

4.2.6 Hiccup's Virtue



(Picture 13: Scene 01:15:02)



(Picture 14: Scene 01:18:58)

[Alpha dragon burns army ships.]

[Stoick apologize and acknowledge Hiccup.]

It is arguable to state that all of Hiccup's actions can be considered as honorable or virtuous, especially from the perspective of the Vikings. However, qualities of which can indicate his actions as honorable are present. For example, the act of saving Toothless can be seen as something disorderly by the Vikings but it does not take away the altruistic nature of it. An action to help others in need can generally be seen as an honorable deed. It only becomes problematic when the benefiting party is exclusively Toothless, which can be considered an enemy of the Vikings.

The deviances are finally considered honorable and virtuous when Hiccup proves that dragons can fight and live alongside humans. He is able to do this by helping his father's army which is being overwhelmed by the alpha dragon. Before Hiccup comes, the army is scattered. The ships and catapults are also destroyed. Then Hiccup and his friends come to the island by riding the dragons left in the village. They are able to distract the alpha dragon's attention away from the army, before finally being beaten by Hiccup and Toothless. After what he just saw, Stoick apologizes to Hiccup and says that he is proud of his son.



(Picture 15: Scene 01:22:51)

[Hiccup and Toothless vs Alpha Dragon]



(Picture 16: Scene 01:28:17)

[Dragons roam inside the village]

Finally, Hiccup is able to bring social change by integrating dragons into Berk village. The final scene shows that dragons are allowed to live in the village alongside humans. The village has a giant pot filled with fishes for the dragons to feed. The villagers are also shown flying around riding their pet dragons. Berk finally has become the complete opposite of what it used to be due to Hiccup's deviance.

CONCLUSION

How to Train Your Dragon is a movie that focuses on the theme of understanding. The core message of the movie is to give a chance to understand our enemies. More often than not, people tend to undervalue things that they do not understand and it is reflected in how the Vikings see dragons and Hiccup. The Vikings see dragons as their fiercest enemies that brought nothing but destruction and despair. However, Hiccup is able to provide a fix to the dragon problem. As Hiccup reveals more about dragons, the stubborn Vikings finally change their mind. Not only they lost their enemy, in dragons, they gain a forceful ally.

Same things can also be said about Hiccup. His small body and lack of combative skills are the main causes the Vikings treated him as an outcast. However, Hiccup's quality is in his intelligence, curiosity, compassion, and most importantly, a good heart. Hiccup is a character that act selflessly in regard of the others around him. This is displayed in how he treats Toothless the Night Fury and other dragons. By going against the norm of the society, he shows to his people that there is more to dragons than meets the eye. He is able to prove that dragons are not mere wild beasts, but intelligent and sociable creatures. Furthermore, he is able to bring honor to himself by doing things that no one expected to do. Therefore, it can be concluded that Hiccup's actions fulfill the elements of positive deviance as altruism.

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